

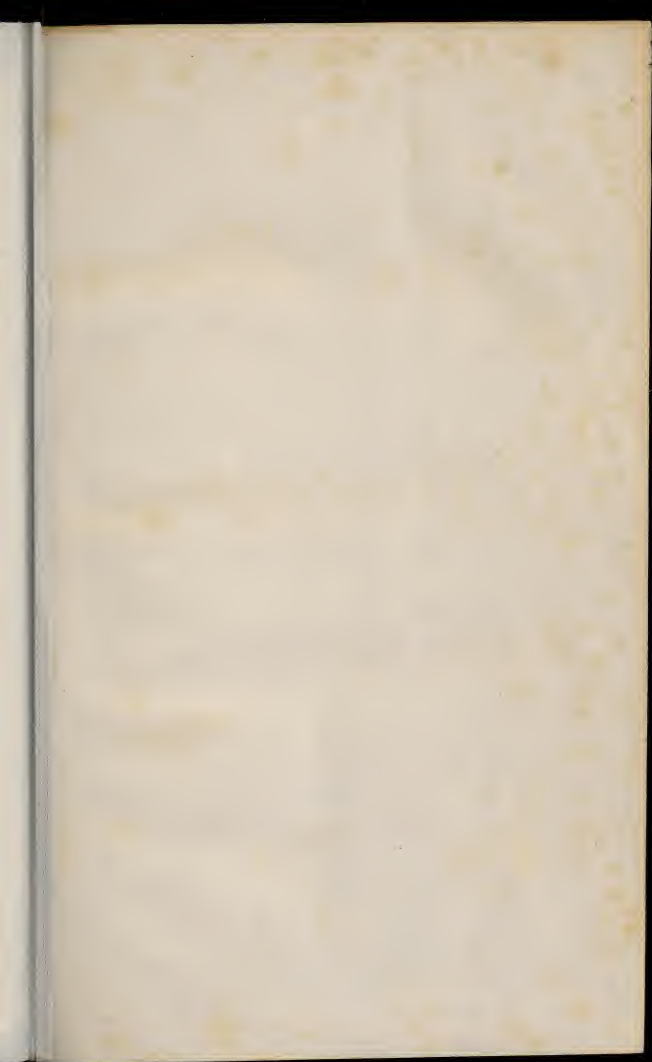
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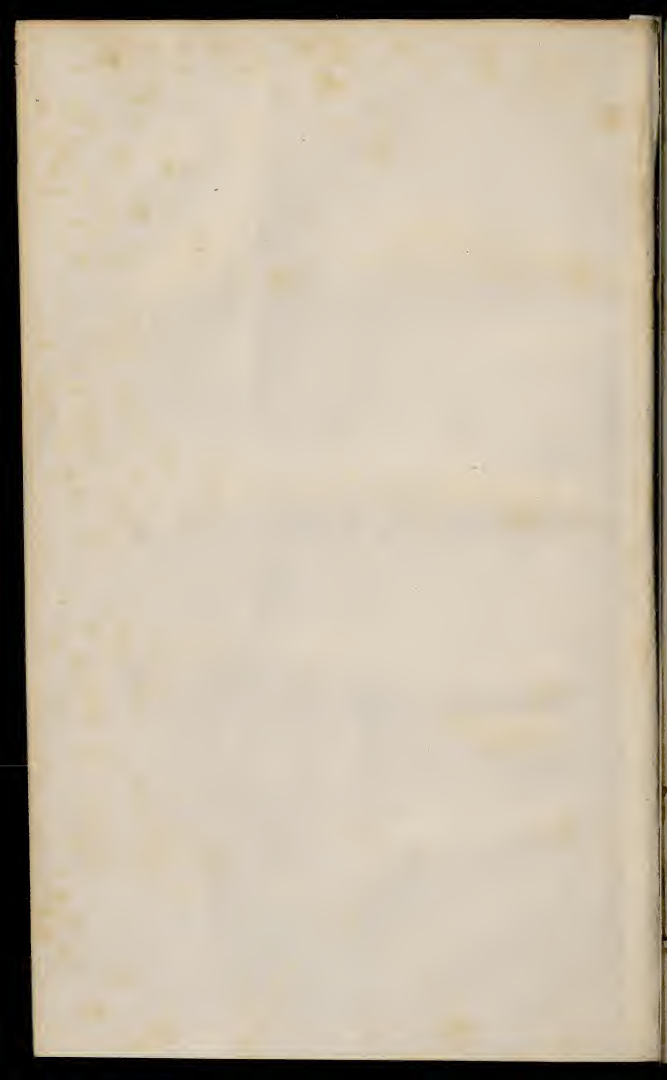
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UBTÜBINGEN







REPORT
OF
THE GERMAN MISSION
IN
THE SOUTHERN MARATHA, CANARA,
AND
MALABAR PROVINCES:
IN THE
FORM OF A LETTER FROM THE MISSIONARIES
TO ITS
Friends and Supporters.

1.

BOMBAY:
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GRT 40.

REPORT, ETC.

CHRISTIAN FRIENDS, — At the close of another year, which has elapsed since the publication of our last Report, the pleasing duty devolves upon us of bearing testimony to the goodness and mercy of our gracious Lord, who has continued, as heretofore, to support and protect and bless the work committed to our feeble hands, and of acknowledging with joyful gratitude the kind encouragement and generous assistance, received from a large number of Christian friends and brethren residing in this country, whose liberality has far surpassed our expectations. Praised be the Name of our God! His Mercy endureth for ever. He bears with the infirmities of His servants, pardons their sins, overrules their counsels, comforts their hearts, heals their diseases, hears their prayers, and blesses the work of their hands. Many have been the tokens of His power among us during the past year, of His long-suffering, His mercy and His faithfulness. His Name be praised! May His blessings richly descend upon the souls and works of those, whose hearts and hands, He has moved and directed to succour and assist this Mission!

To go a yearly round of visiting friends and brethren, who have, by Christian sympathy and liberal assistance, established a claim on our regard, and love, in order to give expression to the acknowledgment of those obligations, which have been conferred upon us, and to rejoice with them in the gifts and mercies received at the hands of the Lord, during another stage of the progress of our work, is a cheering employment, but at the same time it may well be conceived, that the task imposed on Missionaries of publishing reports on the progress and success of their own labors is no easy one. While the retrospect on the short comings, failings and sins of a past year, fills the heart of God's servants with shame and sorrow, a statement of the course, and the circumstances of their work, may produce a semblance of self-praise, and while it is intended to erect a monument to the grace, and mercy and power of God, some may be tempted to give honor to weak and poor men instead of ascribing all glory to our Holy Lord. May He direct all hearts aright by his Good Spirit.

MALEYALAM MISSION.

CANNANORE STATION, ESTABLISHED IN JANUARY, 1841.

Missionary. — REV. S. HEBICH.

Cannanore being one of the principal Military stations of the Madras Presidency, a considerable number of Hindú Christians, partly soldiers of Native Regiments, partly servants of European gentlemen, have for many years been living there, destitute of the superintendence and discipline of a regular Christian Ministry. Several pious gentlemen, alive to the interests

of religion, not only among their own countrymen, but also among the Native Christians of this land, made long ago some provision for the Tamil congregation by appointing a reader for conducting Public Worship. Others, particularly one Christian friend, who is still anxiously and zealously engaged in the work of God at Cannanore, took a personal interest in the welfare of a congregation, otherwise so helpless in the midst of many temptations and dangers. We may add, that some of the Chaplains of the Church of England, though fully occupied by their own peculiar duties as pastors of a large European congregation, extended with praiseworthy zeal their care and protection to the flock of Native Christians. Yet the want of a pastor was severely felt, discipline could not be duly enforced, the Catechist himself stood in need of spiritual direction and rule, and many were the disorders which openly or secretly disturbed the congregation. On these grounds our beloved and excellent Brother, the Rev. F. G. Lugard, requested Br. Gundert, after his arrival at Tellicherry, in 1839, to assist him in the management of the Tamil congregation and the superintendence of the Native schools. Br. Gundert readily complied with this request and agreed to visit Cannanore at stated times in order to preach, to administer the Sacraments, and to inspect the schools. At last, however, it became manifest that occasional visits from a Minister, not residing at the place, were not sufficient for the effectual and satisfactory management of so fluctuating and heterogeneous an assemblage, and Br. Gundert, seconded by Mr. Lugard, invited a year ago Br. Hebich to come to Cannanore and to devote some weeks to the settlement of the affairs of the congregation, and to the establishment of good order and Christian discipline, among them. Accordingly Br. Hebich went down to Cannanore towards the end of June 1840, resolved, with the help of God, to engage in the arduous task of gathering, admonishing, instructing, edifying, disciplining and forming, into one body, all the Native Christians, Tamil, Malayalam, and Portuguese. This labor, carried on for three months, aided in a truly Christian and brotherly spirit by the Rev. F. Lugard was blessed, and the object of the visit to a considerable extent accomplished. All were addressed by that first and momentous message: "Repent and believe!" Those, who did repent and confess their sins, were received into the Church. Some, who had lived in illicit connections, were married. Two children of Christian parents were baptized, and before Br. Hebich left Cannanore, he was permitted to baptize, after a course of careful instruction, three heathen men, seven women, (two of them far advanced in age) and three children. Also three individuals of the Romish Church, one man and two women, were baptized on their express request, grounded on the unscriptural character of their former baptism. Thus in September 1840, on the celebration of the Lord's Supper before Br. Hebich's departure, the number of communicants amounted to forty-one. Charge was also taken of a small Tamil school connected with the congregation; and on a request communicated to Major A. Law, an old friend of ours, the chapel, in which the Native congregation had been accustomed to assemble, was presented to the Mission. Our Committee at Basle, on receiving a full Report of the work commenced in Cannanore, resolved, in the name of the Lord, to send one of their Missionaries to occupy the new field of labor, and their choice fell on Br. Hebich, whose efforts there had been so singularly blessed by the Lord. Accordingly Br. Hebich returned to Cannanore in January last.

In the meantime some of the members of the congregation had left the place. Two heathen men, inmates of the Poor House, had been baptized by Br. Gundert. One of them has since died. After some time most of those, who had formerly been rejected on account of their unconcern and unwillingness to repent, received grace and showed such signs of a change of mind, as made their readmission into the Church advisable. Some other

Christians, who had not been in communion with this congregation, have joined it. There are now upwards of sixty communicants in connection with the native church. Of late one Tiar woman, an inhabitant of the Poor House, one Nair Youth, formerly one of the boarders of the Mangalore Institution, and a Tamil man, advanced in life, were baptized. The poor woman died shortly after her baptism.

Difficulties, which have arisen regarding the grant of the Chapel, made by Major Law to our Mission, having been happily settled, a suitable domicile was erected, adjoining the Chapel, for the use of the Missionary residing at the station. A Maleyálam school, frequented by 75 Boys and 10 girls, has been established on the Mission premises.

Preaching has, for several months, been carried on without intermission, in the evenings in front of the houses of Christian soldiers or other members of the congregation, who receive by turns visits from the Missionary, and on these occasions many heathens also hear the Gospel. The Poor House, greatly enlarged and zealously conducted by our esteemed friend and brother Rev. A. Fennel, affords likewise many opportunities for proclaiming the Message of peace among the destitute and suffering. Five Tiar women, inmates of the house, have applied for instruction and baptism, but patience and caution are needed in such cases. Among the Mussulmán population nothing has as yet been done. One Mäpli, however, seems to be a serious enquirer, although he is afraid of exposing himself to troubles by openly avowing his convictions. Among the Portuguese families, the Lord has opened a door for the communication of the truth as it is in Jesus.

The population of Cannanore appears to have lamentably suffered from the contagion of a dissolute European soldiery,—a deplorable fact, which establishes a strong claim on the zeal and compassion of those, who are conscious of the high responsibility resting on Christian sojourners in a heathen land.

This ground was given

TELLICHERRY STATION.

ESTABLISHED IN APRIL, 1839.

Missionaries.

Rev. DR. H. GUNDELT ; Rev. H. MENGERT ; Rev. H. M. FRITZ.

The Maleyálam branch of our Mission has in the course of the past year considerably expanded. Labour and troubles have increased, but in proportion labourers have been added and blessings multiplied. At Canannore, as stated above, a separate station has already been established, and an extension of the Mission farther South, urged by some zealous and influential friends, is under serious consideration.

Five Brethren, whose arrival from Europe we were expecting at the time of the publication of last year's Report, landed at Bombay on the 11th of June, and after a stay at that Presidency of three months, with friends of our Mission, who received them most kindly and supported them most liberally, arrived at Mangalore on the 20th of September. Two of them, without delay, proceeded to Tellichery. They immediately entered on the study of the Maleyálam language and were at the same time enabled to relieve Br. Gundert from the charge of his boarding school and the superintendence of an English free school, established by a benevolent Lady residing at the station, and to afford assistance also in other departments according to their abilities.

Br. Gundert has been actively and successfully engaged in the Catechetical instruction of a number of individuals, desirous of admission into the Christian Church, in the establishment, and superintendence of schools and in Missionary operations among the labourers of a neighbouring plantation, the property of F. Brown, Esq. Baptism was administered at Tellicherry on the 26th of July, 1840, to one Joseph, a man of the Vettuver caste, and to Mary the wife of the Catechist Vedamuttu; on the 27th of March to Sarah, the sick wife of a member of the congregation; on the 11th April to Samuel, a nephew of the same person; on the 28th of March to Eliza, the eldest girl in the institution, in charge of Mrs. Gundert; and on the 27th June, to Titus, a Tiar youth, who, with one Muttu, a school-fellow, who had been baptized in the Romish Church, was admitted at the same time to the Lord's Supper. Both these youths have given strong evidence of their hearts having turned to God. Some infants also were baptized, in the course of last year.

The two Maleyálam schools, in the Fort of Tellicherry and Katirur, have been carried on without interruption, and are attended by about the same number of boys as last year. Two other schools have been established in a neighbouring weaver village and in Dharmapatna. The former contains 38, and the latter 35 scholars. These schools are regularly visited and examined, and frequently a number of villagers, assembling at the School-Rooms, will listen to an address from the Missionary. The Schoolmasters and monitors have to appear at the Mission house, on one afternoon every week, when they make their reports, undergo an examination and receive farther instruction, both in their school lessons, and in the doctrine of the Word of God. A Nair man, of the name of Rávuñi, has entered on a course of Christian instruction. He was engaged on a pilgrimage to Banáras. He had left his home in disgust on account of family dissensions. On the road, being maltreated by a Bráhmañ fellow traveller, and taken ill, his troubles both of mind and body prompted him to the resolution of taking refuge with a teacher of a new religion.

Another interesting field of labor is the plantation, at Anjerkandy, of F. Brown, Esq. a gentleman, who after having procured many years ago a Tinnevely Catechist, for the purpose of instructing the workmen of his estate, and of educating their children, no sooner heard of the establishment of a Mission at Tellicherry, than he requested the superintendence of the Missionaries in order to secure the steady progress of the good work of preaching the Gospel to the people connected with his establishment. This conduct worthy of the Christian proprietor of a large Indian estate, is deserving of high praise and of universal imitation.

After the departure of the Tamil Catechist, the reader of the Cannanore congregation was given up for this work by Br. Hebich, who had paid a visit to the plantation during his stay in Cannanore. Br. Gundert is superintending the Anjerkandy congregation, and his teaching is readily accepted by those poor people. Large numbers have applied for baptism. Three women, twelve men, and two boys, have been received into the Church there since August last. One nan, after having been excommunicated for half a year, has been readmitted into Church-fellowship. Two youths have been permitted by their proprietor to prosecute their studies in the Tellicherry boarding school, with a view of qualifying themselves for the management of schools to be established on the plantation. May the power of God work mightily among that degraded class of people, and deliver many souls from the bondage of darkness. The lowest castes of Hindus are oppressed by a degree of spiritual indolence and brutalizing superstition, which can scarcely be conceived, but by those, who have engaged in the work of infusing the word of light and life into their dark minds.

The boarding school, which contains twelve youths of the Nair and the

slave caste, is under the superintendence of Br. Fritz. Reading, writing, and arithmetic are taught by a Tiar schoolmaster; and Br. Fritz, as far as his knowledge of the language will allow him, has engaged in a course of Catechetical instruction. Most of the boarders promise well. It is an encouraging sight to behold a number of boys, belonging to different castes, living peaceably together in a country, the inhabitants of which are divided in a distressing manner by distinctions in themselves the most insignificant. Bible history and geography are taught by Br. Gundert.

Mrs. Gundert is conducting two female schools, one of them a day-school, attended by 20 girls, chiefly of Portuguese descent, who are instructed in the English and the Malayalam languages, arithmetic, Bible history, geography, and needle work; the other, a boarding school containing 16 girls, who have been entirely given up to the Mission for support and education. These are taught Malayalam and English, reading and writing, casting accounts, and female work, as making lace, &c.

Thus, to the praise of God be it said, the mustard seed, sown by His hand in the ground of North Malayalam, has taken root and is growing and spreading under the shadow of His wings.

CANNARESE MISSION.

Southern Maráthá Stations.

DHARWAR, ESTABLISHED IN 1837.

HUBLI, ESTABLISHED IN 1839.

OUTSTATIONS: — BETTIGHERRI AND MALSMUDRA, ESTABLISHED IN 1841.

Missionaries,

Rev. H. LEHNER,
— H. FREY,
— J. LAYER.
— C. ESSIG.

Rev. C. HILLER,
— G. SUPPER,
— J. MULLER,

The more prominent features in the development of the work of our Mission in this province are, the baptism of seven individuals, four men, one woman and two children by Br. Frey, at Hubli on the 7th February last, the first fruits of the Mission above the Gháts; the religious movements among the Lingaites and Kálagnána people in the neighbourhood of our stations there; the establishment of several Canarese schools; and the commencement of two outstations in the villages last mentioned.

Of the four men baptized at Hubli, one is a native of Mangalore, a member of a Native Christian family in connection with that Mission. The three others are cultivators, natives of villages in the vicinity of Hubli. They have been acquainted with the Missionaries, and have gone through a course of Christian instruction, for a considerable time previous to their reception into the church.

When they were baptized, they found it necessary, not only to dissolve their connection with their caste and relations, but to quit their homes altogether, and to take up their abode near the residence of the Missionaries, in order to secure to themselves the farther guidance, instruction and protection, of their friends and teachers. They have found an asylum on the premises of the Hubli Mission, where they support themselves by their own la-

bor, without being molested by their enemies, and are forming the nucleus of a Native church.

The movements of the Kálagnáns had for a long time attracted the attention both of the brethren of our own Mission, and of our beloved friends and colleagues at Belgaum. It appeared a matter of some difficulty to all, who interested themselves in the question, to pronounce a satisfactory judgment, as to the precise character and the real objects of the enquirers, which were then made at once by so large a number of people, who had previously shewn no very great concern for the truth of the gospel, that had for many years been proclaimed in their part of the country. They themselves accounted for the interest, which they were now professing in the Christian religion, by the excitement recently produced among them through the study of a collection of prophecies (Kálagnána) which, they said, "distinctly predicted the approaching extinction of the ancient religious sects, and the establishment of a new faith through the instrumentality of foreign teachers, the description of whom bore a close resemblance to the appearance, dress, and habits, of European Missionaries." The excitement caused by the partial fulfilment of those old prophecies was, they said, deepened and strengthened by the establishment of Mission-houses, which they had seen rising before their eyes within the last few years. At the same time, some of their chief men did not conceal, that they expected to be received into intimate connection with the Missionaries, and to receive from them friendly advice, and substantial assistance not only in spiritual matters, but also in secular affairs. It was not easy to form a decided opinion as to the measures to be adopted, and the line to be pursued under so novel circumstances. On the one hand there appeared to be some danger of encouraging designs of a doubtful character, and being deceived by the devices of some artful leaders; on the other hand considerable anxiety was felt, lest, from a distrust in the professions of some leading men, desires of a higher nature awakened by the spirit of God in the hearts of a multitude, hitherto, it might be, thoughtless of eternal things, should be left unsatisfied. In March 1840, the Brethren Frey and Essig, undertook a journey into the district inhabited by the Kálagnáns and spent three weeks among them. The former of the Brethren afterwards lived three months at Bentúr where, great demands were made on his time and strength by a large number of enquirers. In September last the Brethren Lehner and Hiller proceeded on a Missionary tour to Gadah and Bettigherri. At Bettigherri in particular, the villagers listened with such eagerness to the preaching of the Gospel, and treated the Missionaries with such kindness and confidence, that one of them at once resolved to remain, for some time at least, in order to satisfy the wishes of the people, and to afford them full opportunity to acquire a more comprehensive knowledge of the word of God. His stay, with the exception of a few days absence now and then, has been prolonged for upwards of half a year. Some other Brethren also have paid visits to the same field of labor, and many of the inhabitants of Bettigherri have gone through a course of expositions of the Gospels and other parts of Scripture. A school established in the centre of the village, was speedily filled with from 50 to 60 boys, many of whom attended with great regularity and received instruction, not only in common subjects of teaching, but also in the doctrines of the Bible. On the 10th of July, the heads of ten families came to Br. Hiller, and delivered into his hands the idols, which they had hitherto worshipped. They agreed also to have their wives and children taught by the Missionary. Encouraged by the promising appearance of affairs, the Brethren of the Mission proposed to our Home Committee the plan of forming a Christian settlement on a convenient spot in the neighbourhood of Hubli, where converts might be gathered together in a place of refuge, protected from threatening temptations and dangers, instructed in suitable trades

and agricultural improvements, and governed, as a separate Christian community, according to the principles of the Gospel. Our Committee have approved of the measures taken, and the plan proposed by the Brethren. The Government of the Presidency of Bombay have granted a petition for a piece of ground, on which the colony is to be established; and a place containing 116 acres having been marked out at Malsamudra for the Christian village in contemplation, it is expected, that a number of families from Bettigherri and other places of the neighbourhood, who have had to suffer much scorn and ridicule and injustice, and, in some cases, violence from their relations, their former friends, and some of the native authorities of the district, will ere long forsake those places, in which they are exposed to the power of their enemies, and be admitted into the new asylum.

Public preaching has been carried on regularly at Dharwar and Hubli. At Dharwar, a station visited by the Chaplain of Belgaum once a month, the Brethren are in the habit of performing English service on those Sundays, on which the Chaplain is not present. In preaching to the Natives, market places, streets, or open schools, sometimes private houses, are chosen according to circumstances. Every Saturday a Sermon is preached before some hundred beggars, to whom the Missionaries dispense the alms of Christian friends residing at the station. The audiences, listening to Christian addresses, generally consist of the poor and ignorant. The Bráhmans either affect to despise the preaching, or, when they do listen, are fierce opponents and disputers, difficult to be silenced by reasonable arguments. Also among the Lingaites, those who are rich, shew themselves averse to the truth, and, although they are not so clever and dexterous as the Bráhmans, offer perhaps an equally determined opposition. Yet also among this class of people now and then one is to be met with, whose heart is touched by the truth. The people above the Gháts are, generally speaking, more superstitious, more wedded to their customs, and more tenacious of the ways of their fathers, than those who live on the sea coasts. The population of the Southern Mahráthá Country has attained a degree of prosperity, and is so busily engaged in commerce, trades, or agriculture, that their minds are fearfully unconcerned about that which is invisible and eternal. In many of the remote villages the name of Christ is still little known, and the meaning and object of the Gospel yet less understood, and, as this province has been under a Hindú government up to the last 20 years, the old religion seems to have a stronger hold on the minds of the people here, than in other parts of the country. The great majority of the population are worshippers of the Linga. Towards the East the caste of weavers is very numerous. They are devoted to the service of the Saktis, the most abominable of superstitions. It is difficult to say, whether the political influence of the Bráhmans or the spiritual dominion of the Linga priests, be more powerfully exerted against the spread of truth. With sorrow it must be acknowledged, that the description of the *Cretians* as "liars, evil beasts, and slow bellies," is a too faithful portrait of the Hindu character, and in our own immediate neighbourhood, the divine honor paid to the Linga priests is a stronghold of Satan, the conquest of which would appear to us almost hopeless, if, the assurance was not given by the Lord, that with Him nothing is impossible.

The situation of the Dharwar Mission-house by the side of the road leading to the Cutchery of the Principal Collector, attracts large numbers of visitors from among the riats who pour in from the districts at stated seasons, for the purpose of settling their accounts with Government, when crowds of villagers visit the Mission-house. To those who are able to read, tracts and Scripture portions are freely distributed.

SCHOOLS.

The female boarding school under the charge of Mrs. Lehner, contains 8 girls. They are instructed in Cannarese and English, and in needle work, and have enjoyed good health during the past year. The English school, for which a building has been erected in the town, is frequented by from 35 to 50 boys. It is conducted by a country-born Schoolmaster, who is steady and pious, and diligent in the discharge of his duty, under the superintendence of Br. Essig, who attends the school himself daily for two hours. The scholars are Christians, Mussalmans, Lingaites and Bráhmans. Reading, writing, arithmetic, Bible history, geography, grammar and the rudiments of astronomy, form the principal lessons, and considerable progress has been made during the past year. Two Cannarese schools have been recently established, one in the northern, the other in the southern extremity of the town. Each of them is attended by about 40 boys. Tracts and Catechisms are read by the Schoolmasters, who, as well as the boys, belong to the Lingaites. A few, however, of the scholars are Mohummadans and Rajputs. Br. Essig, the superintendent also of these schools is teaching the history of the Bible, and the people seem to be much pleased with the attendance of the Missionary. Both schools are located in the verandás of little temples. At Hubli a school house has been built near the Bazar, containing about 50 scholars, and is regularly superintended by Br. Supper. The Schoolmaster is a Lingaite. The school at Bettigherri, established by Br. Hiller, and conducted, under his superintendence, by a Bráhma and Sanyáden, a Christian Catechist, has already been mentioned.

MISSIONARY TOURS.

An excursion of the Brethren Frey and Essig, and the stay for three months of the former at Bentúr, has been mentioned above.

In August 1840, the Brn. Layer and Frey, set out for the last named place, which is the centre of a cluster of villages, whose inhabitants were then in a state of considerable excitement produced by the reading of the Kálaganáa writings. The Brethren spent a fortnight amongst those people and were unremittingly engaged in conversing with enquirers, and in preaching to those crowds, which from time to time collected around them. They departed with the impression of having enjoyed a season of grace, and having sown the seed of the word, not only on the high ways and on stony ground, or amidst thorns, but also in good soil which would yield its fruit in due time.

In September the Brn. Lehner and Hiller undertook a Missionary tour in the same direction, as far as Gadak and Bettigherri. They rejoiced in finding the people as well disposed, attentive and teachable, as they had been led to expect, and at Bettigherri Br. Hiller resolved to take up his abode for a season, as stated above.

From the 29th September to the 12th of October, the Brethren Layer and Essig, travelled to the North West of Dharwar and visited Tekúr, old and new Kittúr, a large place with a good Bazar, where they had a long and friendly conference with a high priest of the Lingaites, on the subject of the Christian religion. On parting, the Swámi begged of them, to make him a present of the four Gospels, a request, which was of course readily complied with. The Swámi has since died. From Kittúr they went to Garag, where they preached for four days to attentive audiences. Lastly they removed to Nargendra. Every where the people appeared to be favorably disposed, especially the poor weavers and husbandmen. But the Bráhmans as invariably withstood the word of truth fiercely.

From the 11th of December to the 28th of February last, Br. Essig paid a visit to Bettigherri where he assisted Br. Hiller, and had the privilege

of expounding the Gospel of Christ to some 40 villagers, who used to assemble every evening, after having finished their day's work, in a certain place appointed for the meeting. Br. Essig went also several times over to Gadak, but he there found the people slower to hear and quicker to speak and to dispute. Two days he spent at Abhigiri, a village to the Northward of Bettigherri and was fully employed, during the time of his stay, in proclaiming the word of life. On his return to Dharwar he passed through Bentúr, where he was very much pleased with the demeanor of the people. One feels himself soon at home among people so simple minded and so well disposed towards the truth, and those who love to hear the Gospel are happy in receiving the Missionary into their houses, and will welcome him on a hot day, not only with a cup of cold water, but also with a bottle of pure milk.

In November last, the Brethren Frey and Layer, spent again ten days in Bentúr and its neighbourhood, and were much encouraged by the pleasing appearance of the progress of the word of God.

From the 15th of April to the 5th of May, Br. Layer performed a Missionary tour in the immediate neighbourhood of Dharwar, and visited the villages of Nariyendra, Momikatti, Kuttúr, Kílherí, Mugada, Selkinkope, Halekpe and others. In the vallies through which the waters descend from the heights of Dharwar towards the western Gháts, there are many hamlets dispersed, which are inhabited by poor and simple cultivators, who have little to do with Bráhmans and lend a willing ear to the message of the Gospel. But they are deeply sunk in very degrading superstitions.

In the course of the past year, several of the Brethren have suffered more or less from sickness, though, God be thanked, none of them has been laid aside from his work. Br. Layer, whose eyes were for sometime in a precarious state, has continued to improve and is expecting, under the blessing of God, soon to be restored to full health and strength.

Brother Supper also has repeatedly paid visits to, and labored in the villages by which the plain surrounding the town of Hublí is studded.

CANNARA.

MANGALORE, ESTABLISHED IN THE YEAR 1834.

Missionaries.

REV. C. GREINER,
— H. MOEGLING,
— G. F. SUTTER,

REV. G. H. WEIGLE,
— J. AMMANN.

Before entering on the report of the progress of this Mission, we must stop to communicate the mournful intelligence of a great loss and severe affliction sustained by us in the death of Mrs. Greiner, who arrived in India in the beginning of March last. After a stay of some months in the circle of her friends at Basle, she set out for India early this year, by the overland route, and landed at Bombay on the 13th of March, where she was most kindly received into the house of our dear friends the Rev. Dr. and Mrs. Stevenson. Br. Greiner joined his bride by the end of March, and on Easter Even both of them arrived safely in Mangalore. On Sunday after Easter Mrs. Greiner was taken ill, and after a lingering disease, which gradually undermined her strength, and which at last took a sudden and dangerous turn, she fell asleep in the Lord, on the evening of Friday the 18th of June. One of her last prayers, which she uttered with a clear voice, a few hours before

her death, *was a supplication for the blessing of the Lord on the work of the Mission.* The ways of God are past finding out. May He, who has inflicted the wound, heal it, and may his grace sustain, comfort and strengthen our dear brother. Many a pleasing hope has been buried in the grave of our departed sister.

Of the five Brethren, who were sent out by our society last year, two, as has been stated, have joined the Tellicherry Mission. Br. Müller after a stay at Mangalore of three and a half months, was, in answer to a request of the Brethren of the Mission above the Ghâts, added by our Committee to the strength of the Hubli station. The Brethren, Weigle and Ammann, have remained here.

It was mentioned in our last year's report, that we intended purchasing some lands for a farming experiment in the neighbourhood of the town, where the native families, connected with the Mission, might under the direction of one of the Brethren live and support themselves by their own labour. In September 1840, a large piece of ground, a hill half a mile to the East of Mangalore, containing an extensive garden and the ruins of public buildings, destroyed by the Korg insurgents in 1837, was ordered by Government to be put up for public sale. H. M. Blair, Esq. principal Collector of Cannara, to whose kindness and liberality the Mission had been previously much indebted, and who was well acquainted with our circumstances and peculiar wants, took the opportunity of purchasing for a considerable sum those grounds and presented them to the Mission, a gift, the importance and value of which will be more and more felt and appreciated, in proportion as the work of our Mission will be extended among the lower castes of the natives.

Some thousand Coffee plants were given us by the same friend, and in a few weeks the garden was covered with a new plantation. Two of the burnt down houses, the solid walls of which had stood the violence of three monsoons, were, in the course of the past dry season, roofed in, and rendered habitable, which will after some time be occupied by the Mission.

In the garden a native family of the Billava caste, the head of which is a hopeful candidate for baptism, has already been settled, and by and by other Native Christians may find there a useful employment and comfortable home.

Br. Greiner is the pastor of the little Church, the members of which (eighteen communicants and eleven children) stand in almost daily intercourse with him.

They have during the past year lived in unity with each other; regularly attended the Sundays and week days services; partaken, with a few exceptions, of the Lord's Supper every month, and, no offences having disturbed the congregation, the past year has been a season of peace and inward growth.

Seven individuals have entered on a course of regular instruction, some of whom appear to be single minded men, not far from the kingdom of God.

On the Lord's Day two services are held, one in Tulu the other in Cannarese. Prayer meetings are held on Wednesday evenings, when the Psalms are expounded. On the 1st Monday of every month the congregation assembles for a Mission prayer-meeting, when accounts are communicated of the progress of the Gospel in India and other parts of the world.

Some of the Brethren have been employed in preaching the Gospel to the heathen in the town and suburbs of Mangalore.

The Poor House with its overseer, one of the men baptized in 1839, is superintended by Br. Greiner. Upwards of 300 beggars and sick people are addressed in Tulu on Saturday mornings, before the weekly allowance of rice is distributed among them. The funds of this establishment are supplied by the Christian liberality of a number of gentlemen residing at the station. Some children of the Poor House inmates are taught to read and write Cannarese by the overseer.

MISSIONARY TOURS.

Br. Greiner, accompanied by Br. Müller, visited, during the month of November, some of the principal places to the East and North of Mangalore. At Bantál some of the Billava caste appeared to be well disposed. At Raikail, a village between Bantál and Búdabiddri, the Missionaries were well received by a principal family among the low caste laborers of the district. At Kárkala, the Konkani Bráhmans gave Br. Greiner a very encouraging reception. They listened and asked questions, with an apparent simplicity and sincerity, unusual among that caste. Also at Múdabiddri, one of the principal Jain places in Taulava, some Jains and Billavas appeared to take real interest in the subjects of several addresses delivered.

In December, the Brethren Moegling and Weigle paid a visit to Yénùr one of the old, now deserted, Jain towns to Dhurmasthalla, the centre of the Bhúta worship in Taulava, and to Subramanya, one of the strong holds of idolatry, whereon the Játre in the week before the full moon in December, many thousand people from Maisúr and Taulava are collected, partly for the sake of a large cattle market, partly on account of some pompous ceremonies, and the drawing of several huge cars in honor of Subráya, the son of Sivá, and Narasimha, an Avatár of Vishnu.

About the middle of January, 1841, Br. Ammann accompanied Br. Müller on his journey to the stations above the Gháts. On his return from Hublí by way of Harihar, Simoga and Agumbi, he preached and conversed frequently with visitors on his halting stages, but met with very different kinds of treatment in different places.

In March Br. Sutter staid a few weeks at Madigari (Marcara); and spent part of his time with the members of a small Indo-Briton congregation there. He preached to them on the Lord's Day and administered the Sacrament.

On these tours a considerable number of books was distributed. Tracts were frequently despised, while portions of Scripture were in many instances eagerly sought for, and always well received by those, who were able to read.

SCHOOLS.

The institution for the education of Native boys, which has been during the past year under the charge of the Brn. Moegling and Sutter, is bidding fair. The number of boarders has increased to 40. The eldest of these youths was married in December last, to the eldest girl of Mrs. Gundert's school, and is now employed in the school of the institution. Twenty of the boarders accompanied Br. Sutter on a long journey to Agumbi, Sikarpur, Hubli, Dharwar, Sirsi, Gersepp and Honávára, in October last. Their strength and courage were sometimes put to a rather severe test, but, good humour and cheerfulness seldom failed them, and after an absence of six weeks, they returned in safety to their younger and weaker companions at Mangalore. Br. Sutter has had, during the past year, the principle share in the management, of the school. The topics of instruction are: reading, writing, and casting accounts, and the history of the Old Testament, in the lower classes. Exposition of the Gospels and the Book of Revelation, History of the Old and New Testaments, Church history, geography, arithmetic, and singing, in the upper classes. The 1st class, consisting of 5 boys, are instructed in English and translate Beynon's Cannarese Pilgrim's Progress into English, and Marshman's History of India into Cannarese. A class of eleven youths receive Catechetical instruction, and it is hoped that they may be received into the church in the course of this year.

The institution has been mercifully preserved from disease, and the generality of the boys are in the enjoyment of good health and spirits.

The English school in the town, supported by a number of friends to native education residing at the station, is prospering. Fifty-five boys are on the list. The average attendance is forty-five. On an examination held in January last, before the members of the School Committee, the boys were found to have made considerable progress. Before the end of May, Br. Moegling, who since October last had been materially assisted in the management of the school by Br. Weigle, resigned the superintendence in order to devote a greater portion of his time to his duties in the above mentioned institution. In consequence, the school Committee have put the English school under the charge of Br. Sutter. Reading, writing, arithmetic, explanation of Scripture passages, history of the Bible, grammar, geography, and the elements of geometry, form the principal topics of instruction.

Br. Ammann has taken charge of the Cannarese school, established in the centre of the town early last year. This school is attended by upwards of forty boys of different castes, who read without reluctance both Cannarese Gospels and tracts, and receive daily instruction from the Missionary in geography, and the history of the Bible. Another school, conducted by one of the converts, is located in the house of a member of our congregation, and frequented chiefly by children of the neighbours, friends and relations of our Native Christians. A Bible lesson is also here given every day. Some months ago, a school was established in Kadige, a village fifteen miles to the north of Mangalore, on the bank of the Sasihitlu river, and, a short time before the setting in of the monsoon, two other schools were set on foot, one at Adúr, a village three miles distant from Kadige, and another at Bukkupatna, one of the suburbs of Mangalore. Hindú Books are excluded from these schools, and the Schoolmaster is kept in check by careful superintendence and frequent examinations. The object in establishing schools at some distance from the station is, not merely to afford some instruction to a number of heathen children, but also, to obtain a place for the Missionaries in the minds and affections of the inhabitants of these more secluded places.

LITERARY DEPARTMENT.

In the course of the past year, the Malayálam Mission has printed a Biblical tract, comprising the first part of Genesis. Another, containing the times of the Patriarchs, is ready for the press. A Malayálam and English Dictionary, the want of which is severely felt by students of that language, is in the course of preparation.

In the Cannarese Mission, the following books have been composed, or translated from the German: a colloquial tract written in the common dialect, a collection of fifty Hymns, Luther's Catechismus Minor, a larger Catechism, One Hundred and Four Histories from the Bible, by Dr. Chr. Barth.

CENSUS OF THE MISSION.

		Brought over 30	
		COMMUNICANTS.	
Missionaries, . . .	16	Hubli,	5
Wives of do. . . .	2	Mangalore,	18
Children,	3	Cannanore,	50
— 21		Tillicherry,	13
Christian Schoolmasters } and Catechists. . }	9	Anjerkandi,	15
—		— 101	
Carried over 30		Carried over 131	

Brought over 131		Brought over 367	
BOARDING SCHOOLS.		NATIVE SCHOOLS.	
Dharwar, Girls' School.	8	Bettigherri,	40
Mangalore, Boys' School.	40	Hubli,	50
Tillicherry, do. do. .	12	Dharwar,	80
Ditto Girls', do. .	16	Mangalore,	100
	76	Cannanore,	85
ENGLISH SCHOOLS. .		TELLICHERRY.	
Dharwar,	45	Fort,	45
Mangalore,	55	Weaver Village, . . .	38
Tellicherry,	60	Dhurmapatna, . . .	35
	160	Katirur,	40
		Anjerkandi,	30
		Female Day School, .	20
Carried over.	367		563
			930

List of Contributions to the Mission from Friends residing in India.

Contributions from 1835 to the 1st of March 1839, printed in the July number of the Oriental Christian Spectator, of the year 1839, Rupees 14,589½

F. N. Maltby, Esq. . . .	100	Capt. Barnett,	50
Capt. MacKenzie, . . .	35	Lieut. Brown,	10
Mr. Ditmar of the Engineers,	50	Lieut. Penny,	50
Capt. Butcher,	50	Friends at Belgaum by Lt.	
A. J. Bruce, Esq. . . .	100	Tremenhere,	350
S. Van Someren, Esq. .	50	Dr. A. Leith,	30
Lieut. Wheeler,	100	A. Campbell, Esq. . .	46
Lieut. Roberts,	30	Capt. Woodfall, . . .	30
Major A. Law,	200	J. H. Pelly, Esq. at Dharwar.	25
Rev. F. G. Lugard, . .	50	J. H. Pelly, Esq. at Surat.	100
Doctor Dix,	30	E. B. Mills, Esq. . . .	200
Major J. Bell,	100	Major J. Bell,	200½
G. A. Harris, Esq. . .	20	E. B. Mills, Esq. . . .	1557½
Doctor Williams, . . .	10	Capt. Woodfull. . . .	200
Lieut. Hebbert,	100	J. Shaw, Esq. . . .	100
By friends for the passage		A friend,	50
home of Br. Loesch, . .	1200	Chas Forbes, Esq. . .	30
" Goolam Messeeh, for the		Dr. Leith,	40
home passage of Dehlinger,	800	A. Campbell, Esq. . .	50
From friends in Bombay		Capt. Oliphant, . . .	50
during the stay of the five		Lieut. Johnston, . . .	20
Brethren, Miller, Meng-		Major Shee,	10
ert, Fritz, Weigle and		Lieut. Kennedy, . . .	5
Ammann about,	868	H. Webb, Esq. . . .	100
Subscriptions for the Eng-		Walter Elliot, Esq. .	100
lish School at Mangalore,	612	Colonel Alexander, .	50
From a friend for Malayá-		A. F. Bruce, Esq. . .	200
lam tracts,	50	Capt. Butcher,	50
E. B. Mills, Esq. . . .	178½	Capt. Hammond, . . .	12
Friends at Belgaum by E.		Capt. Maitland, . . .	10
H. Townsend, Esq. . .	209½	F. Hodge, Esq. . . .	8
Major Burns,	40	E. Cullen, Esq. . . .	10
Dr. J. Flockton, . . .	50	A. Seth Sam, Esq. . .	10

Mr. Courpalais, . . .	60	J. Vaughan, Esq. . . .	300
Capt. C. Willis, . . .	50	Capt. Chalmers by Mrs. Blair, . .	14
Lieut. Lamb, . . .	25	L——s, Esq. . . .	100
Dr. Blest, . . .	10	Dr. Roe, . . .	30
Lieut. Brickle, . . .	5	Lieut. Beachcroft . . .	20
Rev. R. Nisbet, . . .	200	Lieut. Greenaway, . . .	20
The Hon'ble J. Farish, Esq. . .	1000	Capt. C. Rowlandson, . . .	50
J. P. Larkins, Esq. . . .	50	Dr. Hechins, . . .	40
Capt. E. Stanton, . . .	50	Capt. Roberts, . . .	30
T. H. Baber, Esq. . . .	100	Capt. Beaumont, . . .	30
H. Baber, Esq. . . .	50	F. N. Maltby, Esq. . . .	100
Capt. Woodward, . . .	30	Friends at the French Rocks . .	
Lieut. Irby, . . .	20	by Capt. Stewart, . . .	35
Rev. F. G. Lugard, . . .	50	Lieut. McKenzie, . . .	50
Dr. Turnbull, . . .	20	Capt. Chalmers, . . .	100
Mr. Kirby, . . .	6	* Major Laurie, . . .	50
J. Vaughan, Esq. . . .	300	Mr. Kirby, . . .	15
W. B. Anderson, Esq. . . .	300	Major A. Clarke, . . .	112
Major A. Law, . . .	100	Capt. Chalmers, . . .	100
Capt. Langford, . . .	10	Major Budd, . . .	50
G. A. Harris, Esq. . . .	365	Capt. Geils, . . .	25
Capt. McAlpin, . . .	41	Capt. Briggs, . . .	25
Cannanore Missionary . . .		Mrs. Smith, . . .	20
meeting Collections, . . .	107	Lieut. Von Streng, . . .	15
Major A. Law (for a Tamil Schoolmaster), . . .	15	Capt. M. J. Rowlandson, . . .	50

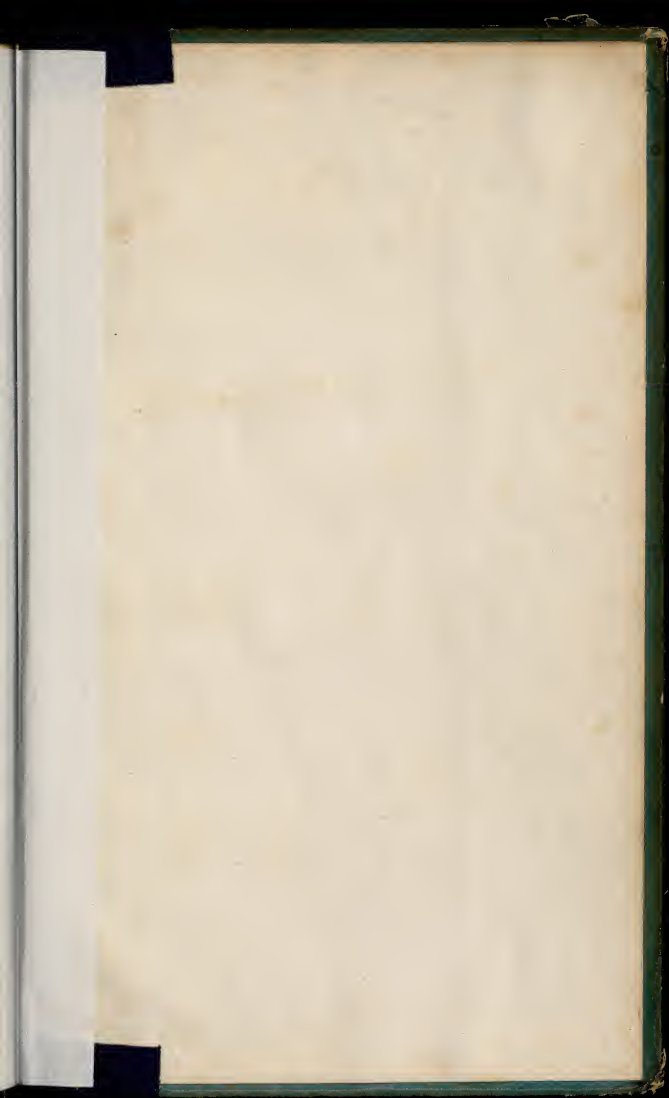
N. B. As the yearly accounts of the Mission are closed on the 31st of October, the contributions, which have been received since the 1st November last, will be acknowledged in the next Report.

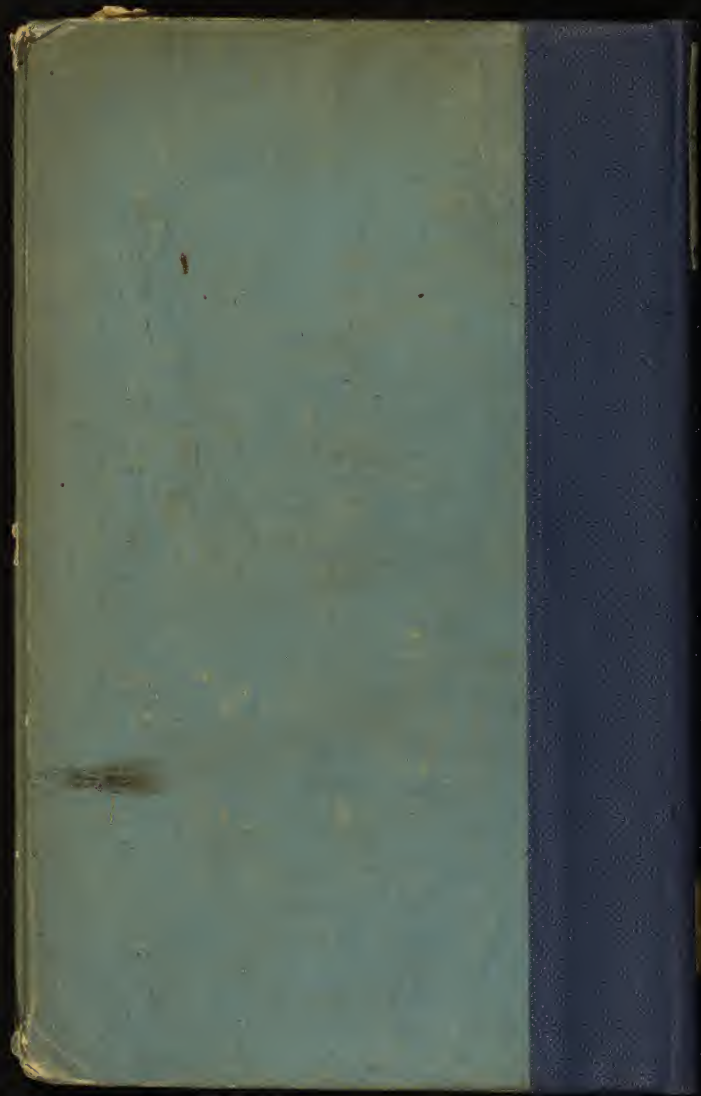
The contributions amounting, as will be seen from the above list, to a very considerable sum, have enabled our Society to carry their operations in this country, much farther than the resources derived from Germany would have permitted them to do. Our report will have shown that, under the blessing of the Lord, the labors of our Mission, and consequently its wants, are increasing every year, and we trust, that, as hitherto, the liberality of our Indian friends and Brethren will keep pace with the progress of our Work. We are expecting three new fellow laborers from Basle in the course of this year, a most acceptable accession to our strength, on this vast field of labor. This reinforcement and the establishment of the Malsamudra Colony in the midst of the country, inhabited by the Kálagnána people will, no doubt, occasion an unusual rise in the expenditure of the year. The Lord will provide. May He, whose Name we proclaim, raise in our behalf not only those, who will support our work by the gifts of their liberality, but also a goodly company of those, who will assist us by their prayers in our combat, not only "against flesh and blood, but against spiritual wickedness in high places;" sympathize with us in our trials and discouragements; rejoice with us in the grace and blessings of the Lord, and join us in calling upon Him, who is faithful, for the fulfilment of His promises, and the coming of His Kingdom. To Him be praise and Glory, Majesty and Dominion. Recommending you to His grace and Spirit,

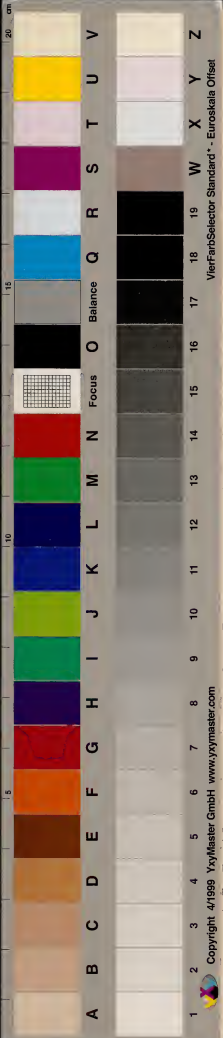
We remain, Christian Friends, Yours in the love of the Lord.

S. HEBICH,	J. LAYER,	J. MÜLLER,
J. C. LEHNER,	C. HILLER,	H. M. FRITZ,
C. L. GREINER,	G. F. SUTTER,	H. MENGERT,
H. FREY,	C. ESSIG,	G. H. WEIGLE,
H. MOEGLING,	J. G. SUPPER,	J. AMMANN.

* Rev. J. Laurie (?)







REPORT

OF

AN MISSION

IN

MARATHA, CANARA,

AND

PROVINCES:

IN THE

FROM THE MISSIONARIES

TO ITS

and Supporters.

1.
M B A Y :

MISSION PRESS.

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